witnesses, if they saw fit to do so. This theory of the supremacy of the grand jury was recognized as resting upon the solid basis of common law, and a precedent was thus established which has governed the action of grand juries in this State ever since. St. Louis never had a member of the bar who was more warmly esteemed by his professional contemporaries than was Judge Castleman, and at his death the formal resolutions adopted by the Bar Association bore testimony to their appreciation of his uprightness as a man, his attainments as a lawyer, his abilities as a legislator and his capability and integrity as a judge. He married, in 1878, Miss Lucy Cable, daughter of P. L. Cable, Esq., of Rock Island, Illinois. Mrs. Castleman survives her husband, and is still a resident of St. Louis.

"Castle Thunder."—A large tenement house, on an alley running north and south from Carr to Biddle Streets, and between Seventh and Eighth Streets. During the Civil War great numbers of negroes gathered in St. Louis, and many of them were domiciled in this building, to which they gave the name "Castle Thunder," which stuck to it for many years.

Cathedral.—The first Catholic Cathedral in St. Louis occupied the site of the old log church which had been erected by Father Gibault in the primitive trading post, and which was dedicated on the 24th of June, 1770. The erection of the Cathedral was begun in 1818 by Right Reverend Louis Dubourg, Bishop of New Orleans, whose Episcopal residence was then at St. Louis. This church, which was undoubtedly the finest in the West in its day, was a brick edifice forty feet by one hundred and thirty-five feet in dimensions. Its most prominent feature was a chime of bells cast in France. In 1830 Bishop Rosati commenced the erection of the present Cathedral on Walnut Street, between Second and Third Streets. When completed it was considered a structure of rare architectural beauty. Its dimensions are one hundred and thirty-six by eighty-four feet, and four Doric columns adorn its front. The spire rests upon a stone tower which rises from the foundation to a height of forty feet above the pediment. The Cathedral was consecrated on the 26th of October, 1834, four bishops, among whom were Bishops Flaget, Purcell and Brute, who came here by stage from Cincinnati to be present on the occasion, taking part in the ceremony, and the militia from the government barracks participating in the demonstration in full uniform.

Catholic Church in St. Louis, The. In the history of the Louisianas, as, indeed, in the history of this entire continent, we find the Catholic missionary not only keeping pace with the commissioned explorer and military adventurer, but often in advance of them. The first Christian missionary who is known to have visited our shores was a Spanish priest named Cabrera de Vaca, who accompanied the expedition to Florida in 1523. In the expedition of De Soto, 1539, several Indians were found in possession of crucifixes and other religious objects. Just a century before the Laclede colony had migrated to Upper Louisiana, Father Jacques Marquette, S. J., with his companions, sailed down the Mississippi, which he had discovered, in their birch-bark canoe, passing this site until they reached the mouth of the Arkansas River. The early names given to rivers and valleys and towns indicate at once the faith and piety of the first settlers. The present Indian-named Mississippi was known to the early French as the "Immaculate Conception," or "St Louis River," and to the Spanish as "Rio del Espiritu Sancto." The neighboring town of Cahokia was known as "Notre Dame des Kahokias." The town of Ste. Genevieve was named after the saintly patroness of Paris, and St. Louis in honor of that great saint and hero, King Louis IX, of France. This city owes its name and origin to French adventure and patriotism. While under French domination, Louisiana was under the spiritual jurisdiction of the See of Quebec. When Laclede and his companions settled here, forming the "new village of St Louis," there were but two priests in this vast district, the Recollect Father, Luke Collet, and the Jesuit Father, Sebastian Louis Meurin. In September of 1765, Father Collet died, leaving Father Meurin the one solitary priest to minister to the faithful of Ste. Genevieve, Kaskaskia, Fort Chartres, Cahokia, Prairie du Rocher and St. Louis. Writing to the Bishop of Quebec in 1766, this grand old Jesuit missionary says: "Ste. Genevieve is my residence. Thence I go every spring and visit the other villages. I return again in the autumn, and whenever I am summoned on sick calls. I am only sixty-one years old, but

I am exhausted, broken by twenty-five years of mission work in this country, and of these, nearly twenty years of malady and disease show me the gates of death. I am incapable, therefore, of long application or bodily fatigue. I can not accordingly supply the spiritual necessities of this country, where even the stoutest man could not endure. It would need four priests. If you can give me only one, he should be appointed to Cahokia, and with the powers of Vicar General." Accordingly, in 1768, he was joined by Rev. Pierre Gibault, Vicar General of the Diocese of Quebec, who was assigned to Kaskaskia. Father Gibault was not only a zealous missionary, but a true patriot. Darcy McGee, speaking of Catholics and the Revolution, says: "We find Father Gibault, Vicar General of the Bishop of Quebec, blessing the arms of French volunteers in the American cause, administering the oath of allegiance to the Congress in his own church, and enlisting the Christian Indians upon the same side." Great were the labors and trials of this untiring missionary, as we learn from a letter to his bishop: "To all the pains and hardships that I have undergone in my different journeys to most distant points, winter and summer; attending villages in Illinois, distant from each other, in all weather, night and day, snow or rain, windstorm or fog on the Mississippi, so that I never sleep four nights in a year in my own bed, never hesitating to start at a moment's notice, whether sick or well, and always illfed." With the transfer of authority to the Spanish Governor in 1770 came a change in ecclesiastical jurisdiction. The Bishop of Havana now held jurisdiction over the new Province Father Meurin was forced to change his residence to Cahokia, and to cease his administrations in Spanish dominions. Father Gibault, however, continued his visits to St. Louis and other missions on this side of the river. The infant village was not yet able to boast of a church edifice. The earliest record in the old Catholic register is dated 1766, and states that a tent was used for a church. Father Gibault, therefore, set to work to erect a modest structure of upright logs, which he dedicated on the 24th of June, 1770. In 1772 the Capuchins came from New Orleans to the country of the Illinois to labor in the missions of Upper Louisiana. Father Valentine, a Capuchin, became the first resident priest of the village of St. Louis, where he remained until 1775. The last of the Capuchin fathers who administered the Parish of St. Louis was Fra Bernard, who was formally installed as "Cure of the Parochial Church of St. Louis, post of Paincourt," under the governorship of Don Francisco Cruzat. His ministry of thirteen years was most fruitful. From this center he organized the parishes of St. Charles, St. Ferdinand, and other neighboring points. The annalists agree in the statement that Fra. Bernard was a man of great zeal and apostolic courage, which he displayed during the stormy period of the Revolution. We find a Rev. Mr. F. Le Dru in charge of the Parish of St. Louis from 1789 to 1793. The next incumbent was Dom. Pierre Joseph Didier, a monk of the Order of St. Benedict, who remained in charge until toward the close of 1799. After him came Father Pierre Janin, who held the pastorship from 1800 to 1804. At the time of the cession of this territory to the United States, there were but twenty-six priests in the Province; of these, twenty-two followed the standard of Spain. The consequence to the church was most deplorable. The Diocese of New Orleans, which had been organized in 1793, at this time included the whole of Louisiana. The Bishop of New Orleans, therefore, appointed Rev. James Maxwell Vicar General of the Province of Louisiana over the English and American settlers, as resident pastor here. He is represented as a man of much persuasive eloquence. Fathers Maxwell, of St. Louis, and Olivier, of Prairie du Rocher, were the only priests on the mission within this vast province. Father Olivier is described by Archbishop Spalding as "among the most pious, zealous and efficacious priests who labored in the Mississippi Valley." He was for many years Vicar General of the Bishop of Baltimore for all the missions extending over the present States of Indiana and Illinois. He died in 1841 at the Seminary of the Barrens, in Missouri, at the advanced age of ninety-five. Rev. Thomas Flynn appears the next parish priest of St. Louis. He remained here but two years, from 1806 to 1808, when he retired to Ste. Genevieve. There was no permanent priest in St. Louis until the advent of Father Savigne, in 1811, who continued to reside here up to 1817. This good priest endeared himself very much to the inhabitants of the town. His patriotism must have been as ardent as his religious zeal, as we read that at the close of the War of 1812, when General Jackson obtained the victory over the English at New

Orleans, the town of St. Louis was illuminated and a solemn mass and Te Deum were chanted in the Catholic church, and a patriotic discourse was delivered by Father Savigne.

In the meantime, mighty changes were accomplished in the political world. By the treaty of St. Ildefonso, in 1800, the Louisiana Province was ceded to the French Republic. But scarcely had this decree been carried into effect when Napoleon Bonaparte entered into negotiations with President Jefferson for its cession to the United States. This was accomplished in 1803. The colony being almost entirely French, the people were much attached to the political traditions of the old country, and hence was this announcement received at first with disfavor. It was the dawn of a new era to the inhabitants of the Territory. The United States flag had replaced those of France and Spain, which they had so long held in veneration. Many of the old families were of the best patrician stock, "aristocratic scions of noble houses, who had come to better their fortune in Louisiana." Ford, in his "History of Illinois," has this to say of the old French settlers: "They were the descendants of those French people who had first settled the country who formed all that remained of the once proud empire which Louis XIV had intended to plant here. Notwithstanding this people had been so long separated by an immense wilderness from civilized society, they still retained all the suavity and politeness of their race." All historians speak of their beautiful and primitive simplicity of manners, a warm and princely hospitality, punctuality and honesty in all dealings, politeness and courtesy, friendship and cordiality, gentle kindness and affection in the domestic relations, reverence and respect to elders; a religious adherence to truth and justice to all, are the characteristics recorded of them by impartial American observers. Captain Stoddard pays an eloquent tribute to their religious character and urbanity of manners. The Frenchman treated the Indian justly and kindly, and hence the most amicable relations were preserved among them. The speech of the Shawnee Chief to General Harrison corroborates this: "You call us your children; why do you not make us happy as our fathers, the French, did? They never took from us our lands; indeed, they were in common between us. They planted where they pleased, and cut wood where they pleased. So did we. But, now, if a poor Indian attempts to take a little bark from a tree to cover him from the rain, up comes a white man and threatens to shoot him, claiming the tree as his own." Lambing, in his "Historical Researches in Pennsylvania," holds that "of all the nations entering the New World, the French treated the aborigines in the truest Christian spirit." The government, both under French and Spanish rule, was most paternal. The priest and the commandant were looked upon as spiritual and temporal fathers, and, though Catholic in every respect, no favoritism was shown Catholics as against Protestants, and the King gave orders that the people were not to be disturbed in the exercise of their religion (See Rader's "History of Missouri," p. 20.) Sometimes there were personal wrongs which demanded redress, but this never savored of aught that was sordid or covetous. The early days of St. Louis abound with instances presenting a social picture, the simple beauty of which it is difficult to improve. In our days of social refinement, when the wounds inflicted upon reputation are soothed and healed through the intervention of legal tribunals and by the liberal application of a golden salve, the case which is here cited will prove refreshing to the right minded. On the 3d of December, 1778, Mrs. Therese Charon, wife of John B. Petit, presented her petition to the Lieutenant-Governor, in which she stated that one Baptiste Menard had grossly defamed her character, in presence of Miss Delor and Mrs. Ladouceur. She asked that he be required to prove his assertions, and in default thereof that he be imprisoned until he made public reparation at the church door on a Sunday, for her honor which he had tarnished. On that same day the Lieutenant-Governor issued an order requiring Menard to prove what he had said against the complainant, or to make retraction, under such penalties as may be adjudged. On the following day Menard presented his answer, in which he said inasmuch as the Lieutenant-Governor gave him choice of punishment, he accepted that of public reparation, and he declared also that what he said of Mrs. Petit was said maliciously and wrongfully, while under the influence of drink; that she was a woman whose character was above reproach, and that he asked pardon of God, of the king, and of Mrs. Petit, beseeching her to forgive him, promising to respect her on all occasions, and praying the Lieuten-

ant-Governor to receive the declaration which he offered to make to the lady where it may be deemed proper. On the same day the Lieutenant-Governor adjudged that his declaration was not sufficient unless made publicly. He ordered, moreover, that the defendant be led, on the Sunday following, to the church door of the parish, and after the termination of high mass, then that he should make the reparation offered in his answer and in the same terms. It was ordered, also, that he should be imprisoned fifteen days, likewise, by way of example, and should pay the cost of the proceeding against him. Furthermore, Jean Baptiste Lachapelle, a police officer, certified that on the 5th of December, 1778, the above sentence was published, having been executed in his presence, and before the public of St. Louis.*

About the year 1809 Abbot Urban, of the Trappists, obtained from Bishop Carroll the pastoral care of the Catholics of Upper Mississippi. On their arrival at Florissant, John Mullanphy generously granted them his own residence, but after one year they selected for the site of their conventual establishment the great mound near Cahokia, since known as Monk's Mound. After three years they retired to France, in 1813. Fr. Marie Joseph Dunaud, the prior of this wandering community, remained upon the missionary field, laboring with extraordinary zeal and ministering to the wants of the faithful in Missouri and Illinois. Bishop Flaget, of Bardstown, Kentucky, was the one recommended as the first Bishop of St. Louis. In a letter written in 1815 to Mr. Gratiot, of St. Louis, Bishop Flaget expressed his pleasure over the contemplated transfer to this city. He was the first bishop to visit this place. He administered confirmation throughout the district in 1814 and did much to preserve religion in the neglected portion of the church. On the occasion of this visit the ladies of St. Louis presented him with a fine cross and mitre. He was invited by Governor Clark to his house, and requested to baptize three of his children, for whom the Bishop stood godfather and Mrs. Hunt godmother.

The Catholic Church in St. Louis, hitherto of slow growth, is now about to be singularly favored. After the formal transfer of Louisiana to the United States, this country came under the spiritual jurisdiction of Archbishop Carroll, of the primateal See of Baltimore. The See of New Orleans was vacant since 1802. Much disorganization prevailed in consequence. The Rev. Louis Dubourg was named the third Bishop of New Orleans, in 1812, but through the imprisonment of Pius VII, the Bulls were delayed. Having been previously appointed administrator of the Diocese, he was urged to go at once to New Orleans and assume the duties of that office. He remained in that capacity for two years and a half, when he repaired to Rome to lay before the Holy Father the sad condition of the church in Louisiana. He recommended to the Holy See a division of the Diocese, Upper Louisiana to be a new See, with St. Louis as its center. This plan did not mature. Bishop Dubourg was consecrated in Rome, September 28, 1815, but remained two years in Europe, engaged in raising funds and to procure missionaries for his Diocese. Though consecrated Bishop of New Orleans, Bishop Dubourg resolved to fix his residence in St. Louis. He accordingly wrote to his friend, Bishop Flaget, to prepare the way before him. Bishop Flaget paid a second visit to St. Louis in October, 1817, to make the necessary preparations for the reception of Bishop Dubourg. It was not a fruitless mission. Bishop Flaget was waited on by its most influential citizens, among others by Colonel Benton, the afterward famous Senator from Missouri. Mr. Jeremiah Connor started a subscription list, giving the princely sum of one thousand dollars, which had a most beneficial effect on those who followed. Bishop Dubourg arrived from Europe on the 4th of September, 1817, landing at Annapolis. He was accompanied from Europe by five priests and twenty-six Levites, some of whom on their arrival were royally entertained by the immortal Charles Carroll, of Carrollton. The party set out on their journey by stage, arriving here on the 5th of January, 1818. While in Europe, Bishop Dubourg appealed to the Superior General of the Vincentians, or Lazarists Fathers, for missionaries to labor in this portion of his Diocese. Fathers Andreis and Rosati, and others, arrived here in October, 1817. Bishop Dubourg came to reside here in 1818, and, with this noble band of apostolic priests, he set to work to bring up the church in St.

* "Witnesses were sworn with uplifted hand, making the sign of the cross and promising in God's name and in that of the King to speak the truth. Superior officers were not required to swear. He simply placed his hand upon the hilt of his sword and declared the truth upon his honor. — "Reminiscences of a Missionary Priest," p. 41

Louis to a spirit of progress. He appointed the Very Rev. Felix de Andreis, C. M., pastor of the mission and Vicar General of the Diocese. Father Andreis having died after a brief period of two years, one of his saintly companions, the Rev. Joseph Rosati, succeeded him in the pastoral charge. Rt. Rev. Bishop Dubourg commenced at once the erection of a fine Cathedral on the spot where stood the old log church. It was a brick edifice, forty feet by one hundred and thirty-five in depth. It was provided with several large bells, cast in France. He also erected the St. Louis College, a two-story brick building. The lot on which the church, college and other buildings were erected embraced a complete square, a part of which was used as a burial ground. Speaking of this first Cathedral building, Mr. Paxton, the editor of the first directory (1821) says: "It is a truly delightful sight to an American of taste to find in one of the remotest towns in the Union a church decorated with original paintings of Rubens, Raphael, Guido, Paul Veronese, and a number of others by the first modern masters of the Italian, French and Flemish schools. The ancient and precious gold embroideries, which the St. Louis Cathedral possesses, would certainly decorate any museum in the world. The bishop possesses, besides a very elegant and valuable library containing about 8,000 volumes, and which is without doubt the most complete scientific and literary repertory of the Western country, if not of the Western world." Under the direction of this energetic bishop, the Vincentian Fathers opened an ecclesiastical seminary at the Barrens, in Perry County, in 1818, where divinity, philosophy and the oriental languages were taught. The Catholic Church owes to him the origin of the Sisters of Charity and the Ladies of the Sacred Heart in America, and the foundation of the Society for the Propagation of the Faith. Bishop Dubourg* is described as a man "at once endowed with the elegance and politeness of the courtier, the piety and zeal of the apostle, and the learning of a father of the church." The biographer of the saintly Father Andreis thus speaks of Bishop Dubourg: "It is just that we should acknowledge the source whence, after God, so much good was derived in behalf of the United States; or, rather, that we should gratefully recognize the principal instrument of which God vouchsafed to make use to renew the face of this land, so sterile at the beginning of the present century. The first instrument of the mercy of God was Rev. William Dubourg." "It must render glory to God," writes Father Andreis, "and bear witness to the truth. . . . I must confess that after God, the merit of all that has been, or will be done, is due to the rare talents, industry, experience, activity, ability, prudence, vigilance, patience, zeal—in a word, to the indefatigable perseverance of this extraordinary man, Bishop Dubourg. . . . He preaches continually in both languages, English and French. The numerous conversions that take place should be attributed to him. He is not only at the helm, but at the sails and oars: he is everywhere; he preaches, hears confessions, baptizes, marries, assists the sick, is general, captain, sergeant, and foot-soldier."

In 1823 Father Rosati was appointed Coadjutor to Rt. Rev. Bishop Dubourg, of New Orleans, and he was consecrated Bishop of Tenagre in 1824. Two years later, Bishop Dubourg resigned the bishopric of Louisiana and returned to Europe on account of his health. He was made Archbishop of Besancon in 1833. St. Louis was established as a distinct See, and Rt. Rev. Joseph Rosati was appointed as its first bishop by Pope Leo XII. in 1827. Bishop Rosati was born at Sora, in the Kingdom of Naples, on January 30, 1789. To great learning and piety he joined a rare sweetness of character. St. Louis was then an incorporated town of over 4,000 inhabitants, and making rapid strides in material progress. Bishop Rosati was a man of great zeal and judgment. His first thought was to promote the cause of Christian education in his Diocese. With this view, he founded an academy here in 1827, under the direction of the Ladies of the Sacred Heart. It was situated in what was called Frenchtown, on a tract of land donated for that purpose by Judge Mullanphy. These noble daughters of France are thus the pioneers of Catholic education in the West. Great were their hardships and privations in their humble home in St. Charles—living martyrs in a divine cause. The names of these Christian heroines shall go down in the history of the church in America to inspire future generations with the same missionary zeal. By invitation of Bishop Rosati four Sisters of Charity left Emmetsburg, Maryland, for St. Louis, in 1828. Mr. John Mullanphy—a name

*Rt. Rev Louis William V. Dubourg was born in San Domingo and was consecrated third Bishop of New Orleans September 24, 1815.

linked with everything Catholic in the history of this city—donated ground for a hospital. He also gave houses and other property yielding a large yearly revenue. He even defrayed the traveling expenses of the Sisters and gave them sufficient money to furnish the hospital. This building, which was on Fourth and Spruce Streets, passed away in 1874, and the noble structure on Grand Avenue takes its place. It was the first Catholic institution of the kind in the United States. The Sisters of Charity were also placed in charge of St. Mary's Orphan Asylum, in a building near the Cathedral. In later years they opened the St. Vincent's Insane Asylum, the St. Philomena's Industrial School, the St. Vincent's Seminary for Young Ladies, and the St. Anne's Widows' Home. In 1830 Bishop Rosati commenced the erection of the present Cathedral on Walnut, between Second and Third Streets, in St. Louis. It was then considered a structure of rare architectural beauty. Its dimensions were one hundred and thirty-six by eighty-four feet, fronted with four Doric columns. The spire rests upon a stone tower, which rises from the foundation to a height of forty feet above the pediment. It was consecrated on the 26th of October, 1834, four bishops—among whom were Bishops Flaget, Purcell and Brute, who came here by stage from Cincinnati to be present on the occasion—taking part in the ceremony, and the militia from the government barracks assisting in full uniform. There was an occurrence in 1833 which is worthy of record. In that year Bishop Rosati sent Father St. Cyr to Chicago to found a parish there in the humble village consisting of about one hundred Catholic families.

At the invitation of Bishop Rosati a colony of six Sisters of St. Joseph came from Lyons, France, to St. Louis, arriving here March 24, 1836. They at once opened a school in Carondelet, and one in Cahokia, Illinois. The institution in Carondelet consisted of an humble log cabin, occupying the site of the present St. Joseph's Academy and Mother House. In August of the next year the village established a free school and placed it under the management of the Sisters, who continued in charge until the introduction of the public school system. The Sisters were given charge of the Male Orphan Asylum in 1845. The Deaf and Dumb Institute owes its origin to the zeal of these good Sisters. The Sisters of St. Joseph are among the most highly esteemed of our religious communities. They have grown to be the most numerous sisterhood in the Diocese, being chiefly employed as teachers of very many of our parochial schools in the city. Bishop Rosati had for his auxiliaries a body of able and zealous missionaries, some of whom became distinguished dignitaries of the church in America. Among the priests especially distinguished during this missionary period were the Rev. Fathers Neckere, Dakmen, Pratte, Saulnier, Niel, Deutveligue, Odin, Timon, Parodi, St. Cyr—remembered in the history of the church as the first resident priest in Chicago; Bouillier, Tucker and Donnelly.

In 1842 Very Rev. John Timon, Superior General of the Vincentians in the United States, and son of one of the earliest Irish settlers in the United States, purchased a site for a seminary near the Soulard mansion, and on the spot where the St. Vincent's Insane Asylum stood. Mons. Soulard was one of the early benefactors of the church in St. Louis. He generously presented a large square of ground to the Vincentian Community for the erection of a new Catholic church, and sold to them on reasonable terms his brick mansion to be used for a seminary. Bishop Rosati, while in Rome, in 1841, earnestly requested Pope Gregory XVI to appoint the Rev. Peter Richard Kenrick as his coadjutor, with right of succession. Having obtained his wish he left for America at once, accompanied by the young bishop-elect. They came to Philadelphia, where the Most Rev. Peter Richard Kenrick received his consecration in the pro-cathedral of that city, on November 30, 1814, Bishop Rosati acting as consecrating prelate, and Rt. Rev. Francis Patrick Kenrick and Rt. Rev. Peter Paul Lefevre being the assistants. The eloquent Bishop England, of Charleston, South Carolina, preached the consecration sermon. After the consecration of his coadjutor Bishop Rosati was called to Hayti on a diplomatic mission. From Hayti he proceeded to Rome to report to the Holy See. He was commissioned to return to Hayti, but his health having failed he departed this life on the 25th of September, 1843. When Bishop Rosati arrived here in 1818 he found in Upper Louisiana but seven small wooden churches, four priests, and only seven or eight thousand Catholics. There were neither religious houses, colleges, Catholic schools, nor seminaries, and the city of St. Louis had not over

three thousand inhabitants. In a memoir, written by Bishop Rosati and published in 1840, we find the following cheerful description of the condition of the church at that period: "The Diocese of St. Louis in the United States was erected in 1826, being detached from that of New Orleans. This Diocese, properly speaking, comprises Missouri, Arkansas, Iowa, Wisconsin, Minnesota, Kansas, Dakota, Nebraska, Utah, Oregon, Washington, the Indian Territory and two-thirds of Illinois. The total population is about half a million, seventy thousand of which are Catholics. It is peopled by a vast number of savage tribes, some of whom have embraced the Catholic religion, and are attended by missionaries from the Diocese of St. Louis, and especially by the Jesuit Fathers, who, through the mercy of God, continue to gain many souls to the faith. At the present time there are seventy-seven priests, twenty-five of whom belong to the congregation of the mission, twenty-three are Jesuits, and the rest secular clergymen of different nations, French, Italians, Germans, Belgians and Irish. There are likewise twenty-one clerical students, three of the mission and nineteen Jesuits. The priests of the mission have a college for the education of secular students, a seminary for the Diocese, a novitiate, and five houses or missions. The Jesuits have a college, a novitiate, five residences or missions, and three missions among the Indians. Besides this there are in the Diocese of St. Louis twelve houses for religious females, in which reside about one hundred and twenty nuns. Of these twelve houses three belong to the Order of the Sacred Heart, two to the Sisters of Charity, two to the nuns of Loretto, two to the nuns of St. Joseph, and one is a Convent of the Visitation. All these are devoted to the education of girls, and, in their houses, there are two hundred and forty-one boarders, seventy orphans, three hundred and seventy-nine day scholars—in all six hundred and ninety girls. In the colleges and schools for boys there are two hundred and forty-five students, sixty-nine orphans and two hundred and twenty-six day scholars, making a total of five hundred and forty—the whole number of boys and girls receiving education being one thousand two hundred and thirty. We have also an orphan asylum and a hospital, kept by the Sisters of Charity; nearly twelve hundred patients are received there annually. There is also a school for deaf and dumb female children. In the course of the year 1839 two hundred and eighty-nine Protestants embraced the Catholic religion at St. Louis, and during the following years the number must have been still more considerable. There are now in the Diocese of St. Louis fifty-five churches and twenty in course of construction, and twenty more would be commenced if the requisite funds were at hand."

On the death of Bishop Rosati, Rt Rev. Peter Richard Kenrick became Bishop of St. Louis. Peter Richard Kenrick was born of pious parents in Dublin, Ireland, on the 18th day of August, 1806. He made his theological studies in St. Patrick's College, Maynooth, and was ordained on March 6, 1832, by Archbishop Murray, of Dublin. After exercising the ministry for one year in his native city, he accepted the invitation of his Right Reverend brother to come to Philadelphia, arriving there in October, 1833. He was appointed president of the diocesan seminary, rector of the Cathedral, and Vicar General of the Diocese. During a visit to Rome in 1840 he met Bishop Rosati, who was much impressed by the young Irish clergyman, for Father Kenrick had even then a reputation for learning and piety. Bishop Rosati, having before endeavored to procure a coadjutor, again asked the Holy See, naming Father Kenrick as his choice. He was a man of great strength of character, a deep student of the sciences, sacred and profane, a polemical writer of note, and a most convincing and persuasive preacher. He was especially a Paleistic scholar, probably the greatest in the American church. He was a linguist of no ordinary ability. Besides possessing a knowledge of the Hebrew, Greek and Latin, he could write and converse not only in the copious English, but in the French, German and Italian. When he entered upon his duties as Bishop of St. Louis, the population of the city was about twenty-five thousand, chiefly French and Irish. Though Catholic in the main, there then arose a spirit of Protestant propagandism which tended to awaken a strong anti-Catholic feeling. The young bishop was alive to the religious needs of the hour. He began the publication of the "Catholic Cabinet," a monthly magazine of great promise, and preached often on the fundamental doctrines of the church. The establishment of the Visitation Nuns in this city, in 1844, was a memorable event. After a residence in Kaskaskia for a term of fourteen

years, a flood arose in that locality which threatened their destruction. Bishop Kenrick and Very Rev. J. Timon risked their lives in going to the rescue. A steamboat was chartered to bring the Sisters and their effects to St. Louis, where a house was prepared for their reception. Their convent in St. Louis was near St. Vincent's Church, but, in 1856, they removed to their more commodious building on Cass Avenue. In 1893 they entered their grand convent in Cabanne Place—one of the finest educational establishments in the country. A very notable event in the history of St. Louis was the laying of the corner-stone of St. Vincent's Church, on the 17th of March, 1844. The Irish Montgomery Guards, the Hibernian Benevolent Society, with the children of the various Catholic schools, in grand array, with bands of music, banners and badges displayed, marched to the site, accompanied by a vast concourse of people.*

In 1847 St. Louis was erected into an Archdiocese, and Bishop Kenrick thus became its first archbishop. To meet the wants of the poor in a methodical way, and to cultivate among the people the spirit of practical charity, Archbishop Kenrick established the St. Vincent de Paul Society. He received much aid in this great work from Judge Mullanphy, then mayor of St. Louis, who was rarely absent from its meetings. This lay apostle of charity, with other respectable citizens of St. Louis, founded the Irish Emigrant Society, to aid and direct the sick and poor among the emigrants from famine-stricken Ireland. True to this ruling character of his life, Mr. Mullanphy bequeathed a vast fortune to be exclusively employed in the continuance of this noble work of charity. However, when Irish emigration ceased this fund has been expended in aid of all poor emigrants indiscriminately, the broad-minded testator not wishing to exclude any nation or people from receiving benefits of a fund based upon Christian charity.

In 1848 the seminary was transferred to Carondelet, and given to other professors. The archbishop invited the Rev. Anthony O'Reagan—his fellow student in Maynooth—to accept the presidency of the seminary, and he accordingly arrived here in 1849, and filled this position until his consecration as Bishop of Chicago in the St. Louis Cathedral, 1854. The Jesuits were then established on Ninth and Washington Avenue, near their little chapel of St Aloysius. Father Van de Velde, who was president of the St. Louis University, was appointed to the Bishopric of Chicago, and was consecrated by Archbishop Kenrick in the old College Church, in February, 1849. The brothers of the Christian schools were introduced into the Diocese in 1849. It is unnecessary to speak of the events of that noble community of Christian teachers. Their fame as educators is world-wide. In the year 1850 Archbishop Kenrick held his first Diocesan Synod. Of the fifty-four priests who were present at the Synod only one survives—Rev. F. X. Weis, the venerable pastor of Ste. Genevieve. About a month after the close of the Synod, St. Louis received a distinguished visitor in the person of Father Mathew—the Irish apostle of temperance. He remained the guest of the archbishop. During his stay he received visits from the most distinguished members of society. The man who was honored at the nation's capital was no ordinary personage. The most lasting result of Father Mathew's visit was the establishment of a Catholic Total Abstinence Society, which later developed into the present grand organization known as the Knights of Father Mathew.

From the beginning of his administration, Archbishop Kenrick displayed a rare business ability. Foreseeing the greatness of the city, he invested largely in real estate. Hundreds of depositors trusted him with their money, rather than risk it in wild-cat banks. Besides he received many large bequests, the greatest being that of Mr. Thornton. He was aided also by many munificent offerings or charitable donations from Mesdames Hunt, Biddle, Patterson and Hudson. One of his most judicious investments was his purchase of the Clay farm, in 1853, which was converted into one of the finest cemeteries in the country—the well known Calvary Cemetery.

The first Provincial Council held in St. Louis was in 1855, and a second in 1858. In the meantime the archbishop made application for a coadjutor. His Vicar General, Very Rev. James Duggan, being chosen for that dignity, was consecrated by Archbishop Kenrick in the St. Louis Cathedrel on the 3rd of May, 1857. After a year Bishop Duggan assumed the administratorship of the Diocese of Chicago. This he held until 1859, when he

*St. Patrick's Day had been regarded for many years as one of special devotion and ceremonial in St. Louis. Each return of the feast was attended with public rejoicing and demonstrations. As early as 1820 there was a public procession on this day in which the Erin Benevolent Society was the most prominent figure.

was promoted to that See. He retired through ill health in 1869. The archbishop resumed the full duties of his office, and continued to perform the most arduous tasks throughout the Diocese until the weight of years began to tell upon him. And when the question of selecting another coadjutor was raised, all eyes turned toward the eminent priest and pulpit orator, Very Rev. P. J. Ryan. Rome respected the archbishop's choice, and appointed him coadjutor bishop to the archbishop of St. Louis, with the right of succession. Bishop Ryan is a man of charming manners and cultivated mind. A vacancy occurring in the Archiepiscopal See of Philadelphia, Bishop Ryan was appointed to that important See, in 1884. Archbishop Kenrick was again required to bear the burden of the day, and the heat of Episcopal duties. His agility and endurance were remarkable in one bordering then upon his eightieth year. Finally the archbishops, bishops of the country and clergy of the Diocese turned their attention to the pressing need of a coadjutor to the aged archbishop. Their choice fell upon the Rt. Rev. John Joseph Kain, Bishop of Wheeling, West Virginia, who was appointed coadjutor archbishop of St. Louis in 1893. Two years later he was created Archbishop of St. Louis.

The following is a list of the churches erected in the city of St. Louis, with the date of their erection:

St. Louis' Church, a log edifice, 1770; St. Louis Cathedral, a brick structure, 1818; St. Mary and Joseph's, then named Our Lady of Mt. Carmel, 1824; St. Louis Cathedral, present structure, 1834; St. Francis Xavier's, abandoned in 1888, 1839; St. Mary of Victories, German, 1843; St. Vincent's, 1844; St. Patrick's, 1845; St. Joseph's, German, 1845; St. John, the Apostle and Evangelist, 1847; Sts. Peter and Paul, German, 1848; Holy Trinity, German, 1849; St. Michael's, 1849; St. Bridget's, 1853; The Immaculate Conception, abandoned in 1874, 1853; St. John Nepomne, Bohemian, 1854; St. Lawrence O'Toole, 1855; St. Liborius, German, 1855; St. Malachy, 1858; The Annunciation, 1859; St. Boniface, German, 1860; St. James', 1860; The Assumption, 186—; Holy Cross, German, 1863; St. Antony, German, 1863; St. Teresa's, 1865; St. Nicholas', German, 1866; The Holy Angels, 1866; St. Francis de Sales, German, 1867; The Sacred Heart, 1871; St. Agatha's, German, 1871; St. Bonaventure's, abandoned in 1883, 1871; St. Columbkille's, 1872; Our Lady of Mt. Carmel, 1872; St. Elizabeth's, colored, 1873; Our Lady of Perpetual Succor, German, 1873; The Immaculate Conception, 1874; St. Augustine's, German, 1874; St. Bernard's, German, 1874; St. Kevin's, 1876; The Holy Name, 1876; St. Cronan's, 1879; The Holy Ghost, German, 1879; The Visitation, 1881; St. Stanislaus', Polish, 1882; St. Thomas of Aquin, 1882; St. Rose's, 1882; St. Francis Xavier, commenced, 1884; St. Henry's, German, 1885; St. Lea's, 1888; St. Casimir's, Polish, 1889; St. Engelbert's, German, 1891; Holy Rosary, 1891; St. Agnes', 1891; St. Paul, the Apostle's, abandoned in 1897, 1897; St. Aloysius', German, 1892; St. Mathew's, 1893; St. Mark's, 1893; St. Edward's, 1893; St. Barbara's, German, 1893; The Holy Innocent's, 1893; Our Lady of Good Counsel, 1894; St. Wenceslaus', Bohemian, 1894; New Cathedral Chapel, 1896; St. Anne's, 1897; The Holy Family, 1898; St. Margaret's, Parish founded, 1898.

The following institutions are in charge of religious orders of men:

The Kenrick Seminary, founded in 1818, and transferred from Cape Girardeau in 1893, and opened for studies September 14th of that year.

St. Louis University, founded in 1829.

Franciscan Monastery, introduced into the Diocese in 1862.

St. Alphonsus Convent of Redemptionist Fathers, introduced into this Diocese in 1866.

The Christian Brothers' College, established in 1849.

The Alexian Brothers' Monastery, introduced into this Diocese in 1869.

The Passionist Monastery, introduced into this Diocese in 1884.

The following institutions are in charge of religious orders of women:

Academy of the Sacred Heart, Maryville, introduced into this Diocese in 1818.

Academy of the Sacred Heart and Mullanphy Orphan Asylum.

St. Joseph's Academy, Mother House and Novitiate of the Sisters of St. Joseph, introduced into this Diocese in 1836.

Convent and Academy of the Visitation, Cabanne Place, established here in 1844.

St. De Chautal Academy of the Visitation.

St. Vincent's Seminary.

Loretto Academy, introduced into this Diocese in 1847.

Ursuline Convent and Academy, established here in 1849.

Convent of the Good Shepherd, established here in 1848.

Carmelite Convent.

Convent of the Franciscan Sisters, Mother House and Novitiate, established here in 1872.

Little Sisters of the Poor, Home for the Aged, established here in 1869.

Deaf and Dumb Institute, Sisters of St. Joseph.

St. Joseph's Institute for Deaf Mutes, Sisters of St. Joseph.

St. Joseph's Male Orphan Asylum, Sisters of St. Joseph.

St. Mary's Female Orphan Asylum, Sisters of Charity, introduced into this Diocese in 1828.

St. Louis Mullanphy Hospital, Sisters of Charity.

St. Philomena's Industrial School, Sisters of Charity.

St. Anne's Widows' Home, Sisters of Charity.

St. Vincent's German Male and Female Orphan Asylum.

Sancta Maria in Ripa, Mother House of the St. Louis Province of the School, Sisters of Notre Dame, Sisters introduced here in 1858.

House of the Guardian Angel, Sisters of Charity.

Oblate Sisters of Providence, established here in 1880.

St. Vincent's Institute for the Insane, Sisters of Charity.

Missouri Pacific Railway Hospital, Sisters of Charity of the Incarnate Word.

St. Antony's Hospital, Franciscan Sisters.

St. Elizabeth's Institute, Sisters of the Precious Blood, established here in 1882.

St. Mary's Infirmary, Mother House of the Sisters of St. Mary, established here in 1872.

St. John's Hospital, Sisters of Mercy, established in 1856.

The following recapitulation will serve to show the present status of the church in this Diocese:

Archbishop, 1; Diocesan Priests, 234; Priests of Religious Orders, 145; Churches and Chapels in Diocese, 289; Stations without Churches, 30; Seminary for Diocesan Clergy, 1; Seminaries for Religious Orders, 5; Students, 262; Colleges and Academies for Boys, 4; Students, 927; Academies for Young Ladies, 13; Other Institutions of Higher Education for Females, 5; Females educated in higher branches, 1,800; Parochial Schools, 138; Pupils, 24,464; Orphan Asylums, 6; Orphans, 674; House of Good Shepherd, 1; Preservation Class, 196; Deaf Mute Asylums, 2; Pupils, 60; Industrial Schools, 3; Pupils, 150; Asylums, 4; Hospitals and Infirmaries, 13; Patients during the year, 6,000, and Catholic population of Diocese, 300,000.

DAVID S. PHELAN.

Catholic Knights and Ladies of America.—An organization similar in character to the Catholic Knights of America, designed to admit both men and women to membership and composed, as its name indicates, of persons affiliating with the Catholic church. It was organized in Louisvile, Kentucky, in 1890, and in 1897 had four branches in St. Louis.

Catholic Knights of America.—A semi-religious organization of a fraternal character, having an insurance feature and admitting members of the Catholic church, originated at Nashville, Tennessee, in 1878. The founder was John McLaughlin, a layman of the Catholic church, of modest worth, who, since his death, has had a monument erected to his memory in Nashville by the Knights. The organization started with eight members, but its object being approved by Bishop Patrick A. Feehan, now the Archbishop of Chicago, it was chartered by special act of the Legislature of Kentucky, and under this charter has continued its work in that and other States. Within a comparatively short time one thousand members had been enrolled in Tennessee and Kentucky. Since then its membership has been extended to Indiana, Ohio, Missouri and other States. The first branch of the order was organized in St. Louis in 1879, in St. Patrick's Parish, among the original members being Patrick Monahan, John Mertz, John Parkison and John P. Kelley. The order grew rapidly in this city and throughout the State. There were eighty-five branches in Missouri in 1897, including thirty-six in the city of St. Louis. The membership in the whole State was about 4,700, numbering 3,200 in the city. In the United States the membership was estimated at 23,500. A uniformed body connected with the order is known as the Uniformed Rank, Catholic Knights of America.

Catholic Societies.—The Roman Catholic Church, itself a great organization, is fully alive to the advantages that accrue from all phases of organization work. Within itself a complete net-work of organization, it stimulates the activities of its members in all kinds of religious, benevolent and charitable endeavor. A mere enumeration of the various societies and sodalities connected with this powerful church would alone fill columns. These societies are of all sizes and varieties—international, national, and parochial; chartered, interdependent and dependent, etc. One of the noblest and widely diffused of these societies is that of St. Vincent de Paul. Its Council General is at Paris, the international president being Antonin Pages. The Society of St. Vincent de Paul is represented not only in Europe, America (both North and South), and Australia, but also in India, China, Africa and in the isles of the seas. Contrary to the general impression, the society was not founded by Vincent de Paul (the order he founded was that of the Congregation of Missions), but by Frederic Ozanam, in honor of that great man. Ozanam was born in Milan, April 13, 1813, of French parents, and from his early youth displayed a profound sympathy for the poor. His father was a distinguished physician. At the age of eighteen he went to Paris to study law; and is said to have been one of the only four Christian students then attending that institution—for those were days when infidelity and various philosophic cults, like the St. Simonians, were all the fashion. In 1833 Frederic Ozanam founded the first conference of the Society of St. Vincent de Paul; it was his answer to the taunt then hurled at professing Christians, "Show us your works." In the month of May, 1833, Frederic and his companions met at the office of the "Tribune Catholique" and formally dedicated themselves "to the service of God in the persons of the poor." Frederic Ozanam accepted an assistant professorship at the Sorbonne, at Paris, and, in 1841, married Mademoiselle Soulacroix. As will be seen he was a layman, his profession the law and teaching; but his life's work and heart's work was charity. He died young, in 1852, but not before the noble order he had founded had extended far and wide, bringing comfort to innumerable homes in many climes. The total number of conferences of the society throughout the world was estimated, in 1896, at about 5,000, the number of active members at about 90,000, and of honorary members at about 100,000. The branch established at St. Louis was the outcome of a meeting held at a little school house attached to the cathedral, in this city, November 14, 1845, when the following officers were elected for one year: Dr. M. L. Linton, president; Bryan Mullanphy, first vice-president; Dennis Galvin, second vice-president; James Maguire, Jr., secretary, and P. F. Ryder, treasurer. Peter Richard Kenrick, then the Bishop of St. Louis, gave the movement his cordial official indorsement. The annual report of the Upper and Particular Council of St. Louis, Missouri, to the General Council in Paris, November, 1897, returns the total active membership as 1,691; persons relieved, 5,960; and receipts, $26,631; number of parishes covered, 50, of which 45 were in St. Louis. The president of the Society of St. Vincent de Paul, St. Louis, is Honorable Daniel Dillon, and John J. Mauntel, secretary.

Some of the most wide spread societies have been the outcome of the labor of the Order of Jesus, popularly known as the Jesuits. Under charter from the Provincial General at Rome were established the Young Men's Sodality and the Young Women's Sodality, represented in St. Louis by a membership of about 350 and 250, respectively. The Young Men's Sodality consists principally of those who have graduated from the various Jesuit educational establishments. It has its own library and chapel. It meets every Sunday and listens to a special sermon. They have also a series of lectures, etc., and otherwise seek to retain their grip upon the intellectual life of their school days. Another powerful society, flourishing under the auspices of the Jesuits, is what is known as the League of the Sacred Heart. It is international with headquarters in Europe. Its world's membership mounts into the millions, that of North America alone being placed at 680,000. This is, undoubtedly, the most popular league of its kind in the religious world. Somewhat akin in character is the Society of the Children of Mary, composed of graduates of the various academies of the nuns of the Sacred Heart—a religious female order, who look to the Jesuits as their spiritual advisers, though not directly affiliated to them. The Children of Mary sign their letters usually E. D. M.—the initials of "Enfant de Marie."

The Catholic Knights of America is a society that was founded in Tennessee. Its object is largely benevolent. It insures against death, sickness and accident. Being run upon a business basis, its assessments to members vary according to age upon admission. The full rates insure for $2,000 at death; half rates for $1,000. St. Ann's Sodality of Married Women and St. Joseph's Sodality of Married Men are names that speak for themselves. These societies deal with the grave responsibilities of married life, a matter of wide reaching import in these days of easy divorce. Home and family are their watchwords; and how to keep these happy, pure and wholesome their mission. Among other societies might be mentioned the Catholic Knights and Ladies of America, Young Ladies of St. Vincent, Young Men of St. Vincent, the Society of the Holy Angel Guardian, the Altar Society, Junior Knights of Father Mathew, etc. When it is added that each parish in St. Louis has on an average from ten to fifteen sodalities, some of which are of a purely parochial character, the number, extent and sweep of these organizations and societies will be understood. It has been estimated that in an average flourishing parish of St. Louis at least twenty per cent of the entire congregation are affiliated to some one or other of the various societies—religious organization is thus practically brought to every household and family.

Catlin, Daniel, manufacturer, was born in 1837 in Litchfield, Connecticut, son of Dan Catlin, who was one of the pioneer tobacco manufacturers of this city. He was reared and educated in St. Louis, and trained to the business in which he has since been so eminently successful, in early boyhood. His father's tobacco factory was founded in North St. Louis as early as 1840. In his young manhood, Daniel Catlin became the manager of this factory, and at once greatly expanded its operations. Giving special attention to the manufacture of fine-cut chewing and smoking tobaccos, he placed on the market the noted brands, known as "Golden Thread," "Meerschaum," "Old Style" and "Huntress," which have become known everywhere, and have carried the names and fame of the manufacturers to all parts of the country. Expanding trade brought about a proportionate expansion of manufacturing facilities, and the organization of the corporation known as the Catlin Tobacco Company, in 1876. Mr. Catlin became president of this corporation and remained at its head until 1898, when he and his associates sold the splendid property which they had built up to a mammoth corporation, which at that time consolidated many of the leading tobacco manufactories of the country under one management. During the later years of its existence the Catlin Tobacco Company had in its employ more than four hundred persons and was numbered among the leading industrial institutions of St. Louis. The prosperity which has attended Mr. Catlin's manufacturing enterprise, and his accumulation of a fortune in that connection have caused him to become interested largely in real estate, banking and other enterprises, and he is officially identified with some of the strongest financial institutions of the city. A successful manufacturer, he is also known as a sagacious and capable financier and his connection with any enterprise commands for it the confidence of the public. Mr. Catlin married Miss Justina Kayser, daughter of Henry Kayser, at one time city engineer of St. Louis, and a much esteemed citizen.

Catlin, Ephron, merchant, was born in 1840, in Litchfield, Connecticut, son of Dan Catlin, and brother of Daniel Catlin, whose business career in St. Louis has been briefly sketched above. He came with his parents to St. Louis when he was seven years of age, and obtained his education in the public schools of this city. In his early boyhood he was apprenticed to the drug business, and after having thoroughly mastered all the details of that trade engaged in it on his own account, and has since been identified with that branch of commerce and other enterprises in St. Louis, having had a long and successful business career in this city. Mr. Catlin married Miss Camilla Kayser, daughter of Henry and Emilie (Lassen) Kayser. Mrs. Catlin's father, who was officially connected with the city government of St. Louis for many years, holding at different times the positions of city engineer and city comptroller, died in 1884. Her mother is still living and is a resident of St. Louis.

Cemeteries.—The burial grounds of St. Louis have shared the common fate of the burial grounds of all the rapidly growing cities